789 [95]MAGIC--thrul (or thul) stan ches (to perform in a general sense) thoosna giap ches(to bring down fire from heaven to consume any thing) nganchhos cho ches (to bewitch, by means of religious charms, etc.), reepSHing or teepSHing (a magical wand-made of a very rare kind of wood, and possessing the virtue of enabling the person holding it, to become invisible).

795 609 MAHOMEDAN--pheepa or Mussalman. The word "pheepa" means "outsider" and is applicable to all persons other than Buddhists, who are called "nangpa" or "insider," but as a matter of fact, Muhammadans are the only persons usually called "pheepa," and the word may therefore be considered as applying to them only.

583 601 MAKPA--Makpa. This is the name given to the husband of a woman who is sufficiently well off to select a husband for herself, instead of being married in the ordinary way. For particulars see under heading "Husband."

●412 [96]MALLET--thómálak (iron hammer as for driving in tent pegs) thóa (large sledge hammer) chhombur (the heavy wooden beaters used in Ladák for consolidating new metal on a road or newly laid turf, etc.)

273 MALT--lums. In Ladák, barley (nas) required for malt is cleaned and put into a large cooking pot to a depth of 6 or 8 inches and water is then poured over it, to a depth of about 3 inches. The whole is then boiled gently till the water is absorbed by the barley which is then called "Lums."

The Lums is then taken out of the boiling pan and spread out to cool, after which it is sprinkled with a mixture of powdered ginger cloves and nutmeg, a little yeast (phaps) is also added. The whole is then mixed up and put into a sack, and covered up to keep out the cold.

In about 60 hours it ferments, it is then put into a large earthen vessel for about 18 hours during which time it rises, water is then added, and after 2 hours is drawn off and strained. This is the best kind of "chhang" (beer) and is called "machhoo." After this, water is three times more added and drawn off and strained. The resulting liquors are then mixed up together and sold as "chhang," which is a kind of small bees not much

213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider
788 that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of
177 India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways; hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

821 RAINBOW--záchoothung. The word "zà", means 'epilepsy" and "chhoo-
753 thung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epileptic

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●412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

[868] observations and impressions are assimilated by the person and are
241 made to become fruitful in his own, independent actions. Drogpa Namgyal saw in the fields how his father coupled two dso (oxen, a cross between yak, oxen, and an ordinary cow) to a very primitive hook-plow. He saw how his father then plowed the stony field on which another man, who had been hired to help with the tilling of the field, had previously scattered the seed (wheat or barley). The seed was then plowed under. He saw how then his mother with the help of two women watered the field with the love and care with which one ordinarily treats a garden.

241 On the uneven floor of the valley, which in parts rises steeply,
312 and on the slopes of the mountains the fields have been laid out with great skill in terraces, in order to even out inclines that are too steep. The watering of the fields attracted Drogpa Namgyal's special attention and aroused him to help with it. Only gradually did he find his way in the intricately ramified net of watering trenches which was spread over the entire bottom of the valley and even up to the foot of the slopes. These small trenches (yur-ba) are all fed from one main trench which receives the water of the brook high above in the side-valley. The brook brings this water from the distant snow field way up in the mountains. With the greatest of skill and with the simplest
• [412] of tools--spades, pointed hoe and crow-bar /31/--the Tibetans have
[177] been setting up these water trenches for centuries. They probably learned this skill from the immigrant Aryans (compare note 12). The watering ditch is either dug into the available plot of ground wherever this is possible, or else an artificial channel is created from stones and sod, which is scantily sealed off by means of loamy soil. In this manner the channel is often built from four to five kilometers and more along barren, steep cliff faces. Here they often have to be propped up by walls and buttresses which are most laboriously built into the rock, whenever the precipitous side of the mountain offers no base of support. In the bottom of the valley the main trench then branches out into a large number of small ditches so that every, and even the most distant, piece of field can be irrigated

The mother, armed with a wooden shovel, conducted the water from one field terrace to the next until all were thoroughly irrigated so that the water stood on the plowed ground for a while and had time to penetrate into the soil parched by the singeing sun. Lobsang Wanggyal with his large holdings of land was allowed to use the water of the channel for a whole day; after him there came on

the next day three small farmers who all had to finish with the watering of their fields in one day. 241 312

The farmer in the mountainous wastes of Ladakh and Tibet where there is little rainfall it is totally dependent upon artificial methods of irrigation, for in the summer it often does not rain for weeks, yes, even for months. For this reason water is a very valuable commodity to the mountain inhabitant, the just distribution of which he jealously watches over; also, since time immemorial strict laws regulate the construction, maintenance, and use of the communal village pipeline. Every owner of a field, depending on the size of his property, must supply one or more persons for the communal work on this pipeline, just as the length of time that he can use it is made to correspond to the size of the surface to be watered. Most water channels require considerable mending work year after year, since snow and mud avalanches often... large parts /there appears to be at least one line missing here in the original text, the preceding sentence being unfinished and the paragraph ending with the final part of another sentence:--translator/... all had to be ready with the watering in one day. /The latter is simply a repetition of the last line of the previous paragraph. --translator./ [476]

When the grain is about a span high the fields are weeded with the care with which a gardener clears his cabbage patch of weeds. When the wheat is ripened it is not mowed with the blunt /32/ sickle but is plucked out roots and all. The left hand grasps a bundle of stalks and the sickle in the right hand, which really acts more like a hook than like a cutting implement, plucks out the stalks. On the average the field holdings are very small and the harvest yield is scant in the high mountain areas, so that every inch of stalk is valuable as straw, as feed--not as litter--for the cattle. As a result the Tibetan farmer cannot afford to leave the stubbles standing. After the grain has been bound together in small sheaves and has been laid in rows on the field, in order to ripen fully after it has been gathered, it must be guarded against thieves; one of the men must "watch" among the sheaves at night; that is to say, he must sleep there, on the assumption that he will wake up at the slightest sound. 241 [412]

Among all peoples of the East threshing is done by cattle. Six to nine animals, oxen, cows, horses, and donkeys, often in variegated order, are tied together to a rope at short distances from each other. One end of the rope is fastened by a sling to a post which is planted in the middle of the circular threshing-floor. The threshing-floor is

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Carpenter. He works with the cross axe (ste-po), his chief tool.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

lapping, the warmer the dress. Our chief meals are completed with a hot beverage, such as coffee, but they begin as well as end theirs with their butter-tea. Even the teeth of the carpenter's saw are sloped in the wrong direction compared with ours. If we listen to the cow, we note that she descends the scale as she moos, whereas our western cows moo from below upwards.

With us the protrusion of the tongue is a sign of contempt and derision, and is certainly not regarded as a sign of good breeding! With the Tibetan it is a very polite form of greeting, and its involuntary production often occurs from embarrassment or astonishment. In the west we wait for admittance at the door of the house. In Ladak, the house is penetrated until the desired one is found. When the "Doctor Sahib" was ill in bed not long after our arrival in Ladak, and while we were still learning many new things, the door between his bedroom and the dining-room suddenly opened to admit a not over-cleanly looking individual, with a loudly squawking and protesting cock under his arm, a token of gratitude for the "Doctor Sahib" from one of his patients, but the "Mem Sahib" would have preferred to receive it on his behalf further from the sensitive radius of a badly aching head. When our little girl donned a lamb-skin coat with the white fur outside, it was considered to be a most inside-out proceeding, while in Ladak hats are worn indoors as well as out-of-doors by both sexes. Even their treatment of nature seems to be the wrong way round, for they pray for sun to relieve a drought; but we have only to remember that the water supply and irrigation of the fields are entirely dependent on the summer melting of the winter snows away up on the mountain heights. Although the native doctors get plenty of rewards in both food and cash, it is often made plain to the European doctor that the reward for his services is the merit he wins, no doubt the reason for his leaving his own country and coming to such a far land, unless it be that the unaccount-